THE

Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO
ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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CONTENTS.

That singular phenomena produced by human magnetism, commonly called Mesmerism, is a fact now very generally accepted, but the nature of magnetism and its power is very little known. The experience upon which is founded the belief of the majority of those who accept the fact, consists in having attended some one or more public exhibitions of itinerant professors of Electro-Biology, which sustains about the same relationship to Mesmerism as table moving (pure and simple) does to Spiritualism. Still like the latter it has its uses by directing the attention of the thoughtful to a previously unknown power and inducing perhaps one in a hundred who witness the phenomena to pursue the subject into its higher and more beneficent phases. The question naturally arises, What is Magnetism? We answer—it is a spiritual force whose potencies are but little known even to those who have devoted years to its study. Magnetism is a refined electricity generated by the human spirit, not only from the food consumed by the physical organism, but from the atmosphere and the emanations of the vegetable and mineral kingdoms. Persons in health are constantly discharging their superabundance of this fluid from the hands, the head, and to some extent from the whole body; to the clairvoyant, or sensitive, this is distinctly visible, and the experiments of Baron von Reichenbach demonstrated that under proper conditions one person in three were capable of seeing the magnetic aura surrounding the hands and head of every individual. Every human being generates this force in various degrees of quality and quantity, whilst some generate less than is requisite to vitalize and energize their own nervous systems, the majority have enough and to spare; many are wealthy and know it not, distributing unconsciously a portion of their superabundance whilst the greater quantity returns to the source from whence it came.

It is with the view to the conservation and utilization of this force that we now write, realising that a vast power for the amelioration of human suffering and the development of the spiritual faculties of mankind is lying dormant for want of knowledge of its existence. The phenomena produced by the Electro-biologist which has been largely witnessed and tested by the public, is an evidence of the existence of an invisible force directed by the will of the operator, and although this is often used for the production of antics ridiculous in themselves and humiliating to the subjects who are compelled to perform them, the very prostitution of the power is one of the strongest proofs of its existence; the power used to lower and degrade when directed into higher channels is equally potent to elevate and bless It is a general but erroneous idea that the public biologist is the possessor of exceptional powers, as a rule this is not the case, he has merely discovered by practice the treasure to which we direct attention, and although elated and astonished at the results he is enabled to produce, he may not unnaturally consider himself a phenomenon, the error of this belief can be demonstrated by any healthy individual with a moderate amount of firmness and power of concentration. It is however, to the utilisation of this force for the relief of pain and the cure of disease to which we desire primarily to call attention, as in this direction experiments may be most readily made and results obtained which will demonstrate the truth of our assertions and lead the novice into broader paths.

As an illustration of the action of invisible force we would recommend the would be student to procure a common horseshoe magnet, and placing a needle on a plate or piece of board, move the magnet to and fro under it without contact, if the magnet is of fair strength and the board not very thick, the needle will move in accordance with the motions of the magnet. Here is an instance of an invisible fluid passing through solid matter and exercising a mechanical power on a ponderable substance, and an illustration of a determinate action of an invisible force. The human hand is a magnet of far greater power, and the nerves of the less positive human or animal organisation are to it as the steel to the electro-magnet; the tissues of the body and even cloth-

ing offers no more obstruction to it than the board or plate to the grosser magnetism. A second experiment to illustrate the power of imparting energy without contact, may be tried with the magnet as follows:—Take a weak or imperfectly polarised magnet, and lie it on the table or ground, then make slow steady passes over it with the corresponding poles of a strong magnet always in the one direction towards the end of the poles. In a short time the power of the weak magnet will be considerably strengthened. These two simple experiments being successfully carried out will give an idea of the philosophy of animal magnetism, and encourage the investigator to experiment in that direction, for which he need not wait long for an opportunity, but on the first occasion when a friend is suffering local pain, let him gently stroke the part affected with the hand always in one direction (downwards as a rule) and in nine cases out of ten he will find himself able either to remove or modify the pain. Having got this far and demonstrated the primary fact which we have brought under his notice let him then, if desiring to develope that power legitimately, read such works as Bovee Dod's Electrical Psychology, Rev. W. F. Evans's Mental Cure, and Mental Medicine, and Dr. Gregory's Animal Magnetism; the information derivable from which will enable him to understand more fully the relationship between the soul and body and to become a benefactor to the race.

A SUMMER LAND INCIDENT.

A voice speaking from the summer land on a bright Sunday morning, invited our attention to some remarks on an utterance said to be spoken by Jesus during the period of his ministry in Galilee. To respond to such an invitation constituted a privilege of no ordinary character, more especially when it was understood that the preacher for the occasion, was one with whom the writer of this had held loving intercourse in the days when that friend walked with men on the earth. But how shall we explain the circumstances under which the discourse was given, or the surroundings which constituted the sphere of his new life, whose words stirred the spirit atmosphere and made music by its utterance so sweet, that the soul of the listener was enraptured and impressed, and separated for the time from the lower circumstances of the earth life. It is more difficult to record than to recall the beautiful vision, which broke upon the spirit's gaze as it entered the region where around and above there glowed the golden atmosphere of the better land. There is no earthly experience with which the writer is acquainted, as the result of fifty years progress in his normal state, which will enable him to depict the beauty of that landscape, and that golden glory which burst upon his view; or the magnificence of the building which appeared to stand upon an eminence bathed in heavenly sunlight. Life, in such a clime, may well tend to develope those faculties of mind which are there quickened into a more vigorous activity, and to stimulate the affections in their desire to operate in the interest of the friends who still dwell amid the vapours and chills of earth life, and so did we find it on this occasion. True to an instinct which seemed to be natural to our friend when in the earth sphere, he chose to speak to us, and through us to as many as shall read his words upon a subject from which all harmonious minds may derive benefit, inasmuch as the very gist of that teaching which is imputed to Jesus, contains the germ of spiritual growth. The discourse that follows, doubtless had its spiritual and higher significance to the intelligences who were present on the occasion; but to man on the earth, to those who are yet unable to interpret spiritual mysteries, the teaching must be conveyed in the languages of the sphere in which we mortals dwell, and it has been the privilege of the writer to become the humble servant, and the thankful agent of the speaker on that occasion, whose calm and loving countenance, and reverent demeanour made the event one to be remembered, while his words so clear and pointed, were like the golden sunbeams conveying life to the utmost recesses of the mind. In silvery accents, the speaker proceeded to remark on an utterance in the Christian Books of the New Testament: When anyone heareth THE WORD OF THE KINGDOM, laying the stress on the words printed in capitals, and so continued. These words have been put into the mouth of Jesus by the historian, to represent a characteristic of his teaching which was theocratic; and in this respect the phase is destructive inasmuch as it embodies the object which he really had in view, viz., to draw men into nearer contact with the heavenly Father, whom he conceived to be the universal King of humanity.

In this utterance is contained three ideas: *reception, submission*, and *transformation*, the reception of a truth, submission to a law, and transformation into a living active organisation. This is the end at which Jesus aimed, and this represents the system which he would now establish among men, were he actively engaged in the promotion of their well-being This utterance contains the sum total of all true philosophy, and the world by its reception to-day may be made better, and mankind raised into a higher plane. It is that gospel, which will yet find advocates who will urge its claims and lead men into the mysteries of its operations. The illustration (Mat. xiii. 3-9. 18-23.) which stands connected with this utterance is simple but effective as conveying instruction to the mind. The affections of the will receive the seed. The purpose of life yields to its influence. The whole being becomes transformed into a living agency to effect results, which shall in their operation harmonise with the universal growth and beauty of the universe. The truth which is to be received is, the potency of man's spiritual nature operating through his external organism, to secure the grandest results. Human possibilities are not as a rule recognised, and the means possessed to secure special ends are lost sight of by mankind. The mission of Jesus contemplated the arousing of men to the recognition of these facts as based on their relationship to God, and to one another. At the top of the page he placed God the universal Parent, the kingly Father. At the bottom of the page he placed man as the offspring of the Parent stock, and all the filling up between the top and the bottom, had a reference to the course man must pursue that he may arrive at the very acme of his being viz.: Conscious union with the Father, and thus become an intelligent agent in the accomplishment of the grand designs of the Infinite Ruler of the universe. When this truth is received and fully recognised, it will then be found, that its accomplishment involves submission to certain laws. When man entertains a purpose, the first thing he discovers is, that to attain to it, he must adopt a certain course of action, more or less intricate according to circumstances; and he then resolves that his movements shall be thus directed. The lines of his life being thus defined, he endeavors with mathematical precision to follow out the plan laid down, and the nearer he can attain to the ideal in all its detail the greater will be his success in the progress of his development. As a living organism man does not attain to this transformation at a bound; he acquires strength as he advances, and the fruitfulness of his life is cumulative in accordance with the harmonious growth. When the word of Kingdom, the life seed of harmonious progression is lodged in the affections of man's will and is there nourished and developed, then the transformation or new birth commences, and it will become manifest in the degree of his ability to effect the object suggested, and of his faithfulness to the laws of the Kingdom which he will be placed under. Jesus had intentive views of what man might become if the end which he aimed at could be accomplished, and the echo of his voice, because in harmony with the universal inspiration which visits every man, can never die out, and will continue to reverbrate and make disclosures and awaken resolves for ever, because part of the universal plan to raise man in har-

mony with the Divine intention to gather all things proceeding therefrom into a blending and beautiful union.

I thus merely give an outline of thought, rather than an expansive exposition of this important subject, suggested by the words imputed to the teacher Jesus. Make yourselves master of the subject in the resolve to work it out practically, and by this means you will realise its value. Great Spirit of the everlasting Age! grant that the seed of truth sown in our minds may yield the pleasant fruits of righteousness: that we in the fulfilment of our destiny may ever glorify Thee in the performance of those uses of life, which shall contribute to the purity, the strength, and the comfort of our fellow beings. Amen."

As the words of the preacher ceased, an anthem of praise rose to the Infinite Father; and while the assembly dispersed to seek their spirit homes, the soul of the writer again became enveloped by the conscious circumstances of the earth life, but while the vision of the life beyond had faded, the impression remained to cheer a course, which, although beset with many trials is, thank God, as the shining light, which shineth brighter and brighter unto the perfect day: for, Thy light, Thy love, in their bright plenitude, fills me with an immortal soul, so that I can spring over the abyss of death. O! thought ineffable! O! vision blest! God! thus to Thee, my lowly thoughts can soar: thus seek Thy presence, and, thus, in Thy bright universe, find thee everywhere!

June 1878.

H. J. B.

SHELLEY'S DESCRIPTION OF THE SEPARATION OF IANTHE'S SOUL FROM HER BODY AT THE COMMAND OF QUEEN MAB.

Soul of Ianthe! Awake! Arise!
Sudden arose
Ianthes's soul: it stood
All beautiful in naked purity,
The perfect semblance of its bodily frame.
Instinct with inexpressible beauty and grace,
Each stain of earthliness
Had passed away, it reassumed
Its native dignity, and stood
Immortal amid ruin.

Upon the couch the body lay,
Wrapt in the depth of slumber:
Its features were fixed and meaningless,
Yet animal life was there,
And every organ yet performed
Its natural functions.

THE LAND OF DREAMS.

A pleasant land, is the land of dreams,
That lieth over there;
It hath sunny skies and silver streams
And gardens blooming fair,
And oft when my heart feels weary and sad,
For awhile I wander away
To a realm where all seems happy and glad,
'Neath the light of an endless day.

And I see the faces I knew of old,
The friends that were true and kind;
And we meet as we met ere our hearts grew cold,
With the care that is left behind,
For there's nothing of sorrow, or doubt, or care,
Where hope's star brightly beams,
And the shadows come not between us there,
When we meet in the land of dreams.

You may ask the road, but I cannot tell,
Though oftentimes I stray;
And my spirit knoweth the way right well,
And fain it longeth to stay.
But it lies away in the clouds somewhere,
And always nearer seems,
When my soul would rest, from trouble and care,
In the pleasant land of dreams.

Sandhurst. J. B.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—Having examined the Rev. Dr. Faunce's argument from the claim to inspiration set up by certain biblical writers, we may now advert briefly to his remaining positions.

He says (p. 94.) "It is reasonable to believe that God will give somewhere an inspired volume." We reply: 1st, the reasonableness of a thing is no proof of its actuality. It may be reasonable enough to suppose that there is an open polar sea, but will anyone have the temerity to positively assert that there is such an oceanic expanse? 2nd. We believe God has revealed Himself to man in many ways; in nature, from the tiniest floweret to the mightiest planet that revolves in space; in books also, and amongst them in the Bible. But this admission does not involve the belief that God's inspiration has been confined to some sixty-six books, most of them written by unknown authors in different periods of the world. Because we may allow that certain portions of a book give evidence of a divine origination, does that admission necessarily extend to the whole volume? Is this "reasonable"? Our rev. author's method of putting a part for the whole leads him to positions that are simply suicidal. He says (p. 97.), man requires reliable information on certain theologic points, which information, he says, the Bible supplies. These points he enumerates, and we now propose to examine them in detail:—

(1.) What God is?

The God of Jesus is an entirely different being from the "Jehovah" of the Old Testament. As one illustration of the "reliable information" given by the Bible about God, compare the following texts:—"The Lord hath put a lying spirit in the mouth of all these, thy prophets" (I Kings xxii.23); and "Lying lips are abomination to the Lord" (Prov. xii.); and "impossible for God to lie" (vi. Hebrews, 18).

(2.) Are Heaven and Hell eternal?

Does the Bible really give "reliable information" as to the eternity of Hell? If it does, why is there so much diversity of opinion on this matter in the church at the present time? Witness the writings of such divines as Pusey, Angus, Spurgeon, White Jukes, and Farrar in the old world; and of the Revs. Bromby, Wollaston, O'Malley, Henderson, Cooper, and Boake in our own city.

(3.) What will men do in eternity?

Now, I humbly ask, and pause for a reply, what *does* the Bible tell us on this point?

(4.) Can sin be forgotten?

It is at once admitted that the Bible, generally speaking, inculcates the doctrine of forgiveness; but on the other hand we have St. Paul's emphatic declaration that "whatsoever a man soweth that shall he also reap."

And now we come to our author's last position in support of the Bible being divinely inspired. He says (p.99.), "The early Christians received these books as inspired * * * * And these uninspired but honest men, always quote our sacred books with marks of respect, putting a wide difference between these and all other books." We know not whence Dr. Faunce derives this information, but, were it not for the anomaly, we should be inclined to imagine, judging from its *reliability*, that the source of derivation was the Bible! Certainly the rev. gentleman has not declared "the whole truth." The following books, now considered canonical, were regarded as doubtful by many of the early Christians:—Epistle to Hebrews, epistle of James, 2nd of Peter, 2nd and 3rd of John, epistle of Jude, and the Apocalypse. With regard to Dr. F's statement, that the early Christians quoted the now canonical books with a respect which they did not ascribe to other books, I can

only characterise it as erroneous. Clement of Rome cites the writings of the "Blessed Judith" in the same connection as those of the "Blessed Paul," and with equal respect he alludes to the "Book of Wisdom." Papias speaks of the Gospel to the Hebrews with as much deference as of the Gospels according to Matthew and Mark; and according to Justyn Martyr (about A.D. 138), the writings of Hystaspes, and the celebrated Sibyl, were of equal authority with the Old Testament. What I have stated are facts that no patristic scholar would for one moment deny. Amongst many authorities I may refer, in particular, to Rev. Dr. Giles's "Christian Records."

In his chapter on Inspiration, Dr. Faunce has considered some of the objections commonly urged against Biblical Inspiration, such as errors in science, contradictions, the canon, &c. The allusions to science, I shall not pause to consider at present; but, on the subject of discrepancies or contradictions, would just make a few remarks. Dr. F. says: "It is admitted, nay, claimed, that there have been and still are, things in the scriptures hard to be understood." But he says their number is rapidly diminishing, and thinks that in course of time all difficulties will vanish. The wonder is, he remarks, that there are not more difficulties, considering that the writers were men who lived in different lands and different ages, and wrote in different languages; and the doctor concludes by saying: "In short, all the objections ever urged have one defect. They forget that the book is professedly *human*." and, it seems to me, that Mr Faunce has forgotten his previous statement, which we pointed out last month, that "Man wrote not one word of the Bible unassisted by God," and that the book "is without admixture of error." Though we could enumerate difficulties that no conceivable number of discoveries could possibly explain, we refrain for the present, and hasten to notice his remark that the Apocryphal New Testament writings "carry their own refutation." If this be so, how does Dr. Faunce explain the circumstances that many of those books were regarded as geuuine by "the early Christians," and that, nearer our own time, a number of them have been esteemed authoritative by such great and learned men as Rev. Dr. Whiston, the successor of Isaac Newton as mathematic professor at Cambridge, Archbishop Wake, and Bishop Marsh?

Having now concluded a very imperfect review of Dr. Faunce's arguments on Biblical Inspiration,

I am &c.,

VOX VERITATIS.

AN ETERNAL HELL!

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It is a great enigma to me and to thousands of others, how the strictly orthodox (so-called) combine the attributes of Omnipotence and omni-benevolence with the dogma of an eternity of torture. Punishment, as a human institution, is warranted by our very helplessness, by the inability in which we are of producing, otherwise than through the infliction of suffering, that mental change in an offender which alone can render him compatible with the existence of his fellow creatures. What reason has an omni-benevolent Creator for instituting suffering? He cannot do it in self-defence, hence it must be solely in the interests of ourselves—the transgressors. Could not this be secured by better means? The infliction of punishment is regarded as a defect even by our poor human educators; their business is to govern by developing the sympathies by moral suasion, by the influence of high example, and in proportion as they fail in this, they give the measure of their incapacity. If our penal legislators find it possible to reform criminals even when taken at maturity, if the progress of our civilisation has been marked by a progressive mildness in our codes, and if the duration of each penalty is being made, as far as possible, dependent on the offender's own behaviour, may we not expect a policy benigner still from God?

Yours, &c,,

E. J. BROOKER.

Burrangong district, N. S. W.

MISSIONARIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—Some years ago I became acquainted with a gentleman who had travelled in China, and who related to me the following occurence which happened during his stay in Nankin, and which runs thus:—

A missionary presented himself at the palace of a Mandarin, to whom he was recommended by a relative of the English consul, for the purpose of inducing the Chinese dignitary to embrace the christian religion, which according to the Missionary's saying, was the most genuine of all creeds, &c.

The Mandarin, who appeared to be a shrewd and learned man, replied: "That he had no objection to adopt the Christian faith, if it could be shown to him that christianity was superior to his own persuasion." To this remark the Missionary took out of his pocket a Bible, offered it to the Mandarin, and said: "This book will tell to your highness all the advantages of our religion, if you will read what is written in it." "Oh! what is written in it?" "Yes your highness." "Then, sir, this book has been made by men, for God neither writes nor prints; and as I have no spiritual faith in the works of men, I cannot believe in the reports of your book, because I have only confidence in the works of God." "Yes, your highness, but all that is written in this book has been ordained and sanctioned by the will of God." "Ah! how do you know that sir?" "I know it, because it is written so." "But my dear sir, I just told you, that I do not believe everything written in books, since they are only written and printed by men. Come here sir, and look out of this window," added the Mandarin. "What do you see far off in the heavens, which shines brilliantly, and gives light and heat?" "The sun," said the Missionary. "Well," rejoined the Mandarin, "is it made by men?" "No, it is made by the Almighty," answered the Missionary. "Just so," said his highness, "and that is why I believe in it; but the works of men have no divine power. Every thing that certain men can do, other men can do; but what God has made no man can make. You call your religion christianity, because it was promoted by a man, the name of whom was Jesus Christ. It is written in your book, that he performed some miracles, and went up to heaven a few days after his death, this I doubt, for it is only related by men who were his friends."

"Now sir, please sit down," continued the Mandarin, "and in about half-an-hour I will introduce you to one of your countrymen, who happens to be in town," so saying he rang the bell, and a servant made his appearance. "Go over to the chief office of police, and tell the secretary that I wish Mr. —— to come here immediately." In about half-an-hour the servant came back accompanied by a respectable looking gentleman, to whom the Mandarin offered a seat. Then he said to the Missionary.—"This gentleman, sir, is like you, an Englishman, and a Missionary, the only difference between you is, I believe, that he is a Catholic, whilst you sir, are a Protestant. Now tell me please, gentlemen, which of your systems is the best?" "Mine, of course," said the Protestant. "Oh, no!" replied the Catholic. "I can prove the contrary, and show that mine is the real one." "Nonsense," said the other. "Well! Well!" rejoined the Mandarin, "I shall leave you together for a while, and when I come back you will, perhaps, inform me who is right or wrong." He then disappeared, and sent the two Englishmen some coffee by a servant, who said that his highness would be back in half-an-hour or so.

At the given time the Mandarin returned and asked how the matter stood. "Your highness must please excuse, for we cannot agree," answered the first Missionary. "And never will agree," said the second one.

"Well, then," began the Mandarin, "If you cannot agree and do not believe in each other, how dare you ask me to believe in either of you? If you cannot persuade each other in your own country, what hope can you have to spread your theological follies among people in foreign lands? Were I not more reasonable and more tolerant than either of you, I would have you flogged and turned out of this Kingdom, where you

have no business to meddle with our religion, since we never meddle with yours. The only thing you could do is to go among the Red Indians or other savages, where you might perhaps be of some use, for they have no laws or morality of any kind; but then you will be very much exposed to be roasted and eaten, unless your Christ is able to protect you against those Cannibals, a thing which is not very likely, because several of your brethren have been there already and have been burnt, so you had better mind what you are about, and ask for the advice of your religious promoter ere you risk such a perilous journey, for these savages will never listen to your doubtful arguments unless you compel them to do so by physical force, but as you cannot do this, it would be wiser to leave those backward people alone until they find out by their own wants the necessity of good institutions, to which they will resort in time, but never by your preachings, especially if you Catholics and Protestants cannot come to a proper understanding previous to going amongst those savage tribes." So the Missionaries went away greatly disappointed, and left China the following day.

Yours &c.,
LAYMAN.

Vaughan, June 17, 1878.

WRITING MEDIUMSHIP.

SIR,—Having encountered all the difficulties referred to by "Omega" in the accompanying letter to the "Spiritualist" dated 23rd June, 1876, and feeling that many of your readers will have experienced the same difficulties, and will feel interested in the matter, may I ask you to kindly insert the reply to his enquiries.

I am &c.,
"ALPHA."

WRITING MEDIUMSHIP.

23rd June, 1876.

SIR,—I am very desirous to develope as a writing medium, my spirit friends having repeatedly assured me that I possess that phase of mediumship, but I cannot as yet satisfy myself that such is the case. I am greatly puzzled (1) because I can write at all times, my hands apparently being as much under spirit control at one time as another; (2) because I can never write anything but what appears to come from my own brain; and (3) because I can never write unless I keep my thoughts fixed on what I am doing, and follow the spelling of each word. After writing a few words my hand generally begins to wander about the paper and describe spiral curves, or to scribble.

I should esteem it a great favor, and at the same time it would be of great interest to many of your readers, if your learned contributor "M. A., Oxon" would give in your columns an account of his early experience as a writing medium, and under what conditions he now gets such valuable communications as appear under the heading of "Spirit Teachings."

Brighton. OMEGA.

The difficulty experienced by Alpha and Omega is a very common one among investigators; they are writing media of the impressional type, the control is not sufficient for mechanical writing, and it is therefore necessary for the brain and arm to be acted upon simultaneously. Keep the mind passive, and allow the hand to record whatever passes through the brain, regardless of its connectedness or grammatical correctness. At first the products may be of little value, and partake much of the writer's ideas, but after a while, ideas distinct from them will be received, and matter written beyond the normal capacity of the medium.

ED. H. of Lt.

AT the Opera House, on Sunday last, the chairman called attention to Mr. Shaw's liberal donation of books and periodicals to the public library (recently noticed in the *Harbinger*), and announced Mr. Shaw's intention to present fifty more volumes shortly. The public will, therefore be enabled by his generosity to get a good insight into Spiritualism, gratis.

THE FIRST WOMAN CREMATED IN AMERICA.

A personal friend of the late Mrs Jane Pitman, (wife of Mr Benn Pitman the phonographer) has forwarded us an account of the pre-cremation ceremonies which in these days of funeral reform should be interesting to our readers; it is however, too lengthy for us to give more than a brief sketch of.

The subject (Mrs Pitman) appears to have been a woman of estimable character and generally advanced ideas, and fortunately wedded to a husband of a similar nature. Before they were married, being both expert phonographers, they had carried on a voluminous and exhaustive correspondence on all matters effecting their career, with the view of understanding each other clearly before becoming bound together for life. The result was most ardent and respectful love and esteem on both sides, which lasted for life. The writer thus speaks of their domestic life:—

"It can be said with perfect accuracy that the domestic life of these happy and busy people was never clouded. It was as near the ideal of felicity as is ever likely to be attained in this world. Their home at Hillside was a beautiful expression of it. The trees, the shrubs, the flowers upon its terraced grounds were but manifestations of their mutual tastes and loving labors. The casements of doors and windows, the pannelings and the carvings that beautified and illuminated mantels and walls and firesides were the product of their design and skill and wrought out in moments of leisure by their own hands. Everything about the apartments, from parlor to bedroom, was and is expressive of purity, peace, pleasantness, and happiness. Nothing was done either in the office or the home without that consultation and deliberation which comes of complete and implicit confidence; and when the inevitable hour came, which must come for all, there were no regrets to express, no confessions to make, no differences to explain. Love had fulfilled its perfect office in their lives as it is unfortunately fulfilled in the lives of very few families."

It was Mrs. Pitman's particular wish that her mortal remains should be cremated, in the propriety of which her husband fully coincided, and although it had been intended to have carried out her wishes as privately as possible, the press getting wind of it, large numbers of their representatives swarmed at Washington and gave elaborate and high colored accounts of the ceremony.

After the death of Mrs. Pitman the following card was issued to the friends of the family:—"You will be welcomed at the home of Benn Pitman, Hillside, Eastern avenue, on Thursday, February 14, at eleven a.m. to three p.m. at a gathering of the dearer friends of Mrs J. Pitman."

In accordance with this invitation, the friends of the family began to gather at the hour named, and were welcomed by Mr. Pitman and his daughter Agnes in the cordial spirit which has ever been a marked characteristic of the family, the sole thought of husband and daughter being that the attributes of respect to the memory of the absent loved one should be received as far as possible in the same spirit she would personally have received them—cheerfully and gratefully. No gloomy outlook into the hereafter ever having been suggested in the life of the living trio, it would have been untrue to the character of the departed to do other than to greet their dearest friends with a serene peace of spirit, which precluded any Dantesque gloom so unfitting the departure of a bright and beautiful spirit.

Mr. Pitman, in the midst of his friends, spoke with familiar simplicity of the departed. He thought that at the close of a life so totally devoid of affectation and formality, it would be quite improper to do anything not perfectly in keeping with it, therefore he would bespeak the charity of friends for the absence of what might seem to them the proper ceremonies usual to such occasions, which too often degenerate into expensive and hypocritical formalities. Mr Pitman spoke at length of the aid rendered him in his life work by his faithful wife, and of her devotion to her domestic duties.

A beautiful and appropriate poem was then read by a lady; brief remarks were made by several friends of the family, and the remains were then conveyed to the cremating furnace at Washington.

MESSIANIC PROPHECIES.

(*Continued.*)

In continuation of my evidences of the discrepencies in the four gospels, I may remark that the genealogies of Joseph, contained in Matthew and Luke, have little to do concerning Jesus; unless it be *to disprove his Messiahship.* They are incompatible with each other; while Matthew contains many, and Luke several blunders; but even were these not discernible, we have no evidence that either of them is genuine; *and no man but a bigot oblivious to truth and justice, will accept of any document as genuine, without evidence that it is so;* especially on the authority of Constantine whose character I have before referred to.

But, if for sake of argument we *accept of Matthew's genealogy as genuine,* we shall find that it SETS ASIDE THE CLAIMS OF JESUS TO THE MESSIAHSHIP, according to other portions of scripture; for instance the words by Peter concerning David: "Therefore being a prophet, and knowing *that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne.* Acts ii., 36. Both Matthew and Luke profess to give us genealogies to show the claim of Jesus to the Messiahship through Joseph, and both confess that Jesus was only "supposed to be his son."

There is no evidence to show that Mary was of the seed of David, that she had proceeded in any measure from "his loins," her genealogy is unknown! Her cousin Elizabeth was married to a priest; priests rarely mingled with the other tribes; and when the genealogy was unknown, the title to the inheritance was lost;* we are informed that "before Joseph and Mary came together, she was found with child of the Holy Ghost." Had Joseph been A JUST MAN ACCORDING TO THE LAW, he would have done just as the law commanded under these circumstances,** and if Joseph had endeavoured to screen Mary before by narrating his dream, the priest would doubtless have applied the law both to Joseph and to Jesus. Deut. xiii., 1—4.

Moses promulgated the law of primogeniture, according to which a female had no claim while a male heir existed; so THAT JOSEPH'S ELDEST SON, if either of the genealogies be correct, was the legal heir to the throne of David, NOT JESUS; for it is written in the law: "He shall acknowledge the Son," "for the first born, by giving him a double portion of all that he hath, *for he is the beginning of his strength; the right of the first born is his.*"† And I need hardly tell my readers that in accordance to the law Jesus could not have been admitted into the congregation, if such had been his origin; he would have been polluted. Paul says he was "born under the law." Deut. xxiii., 2.

But some will say, we have a divine prediction contained in the Old Testament stating that MESSIAH WAS TO BE BORN OF A VIRGIN! To which I reply let us examine it? I shall prefer quoting from the Septuagint, *as most of the passages, (if not all) quoted in the New Testament are taken* from that book; while both the Greek and Latin Churches object to the Hebrew edition especially as we have it translated. The former use the Septuagint, the later the Latin Vulgate.

The words of the passage referred to are those of the angel to Joseph. "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. She shall bring forth a son *and thou shalt call his name Jesus, for he shall save his people from their sins.* Now *all this was done* that it might be fulfilled which was spoken of the Lord by the prophet saying, behold a virgin shall be with child and shall bring forth a son, and *they shall call his name Emanuel, which being interpreted is God with us.*" Let my reader bear in mind the great accuracy demanded both in the New and Old Testament in the application of predictions, that he may understand the amount of *criminality perpetrated in the above passage!* Is it not written "*thou shalt not add* unto the word which I command you, neither shall ye diminish ought from it." "If any man shall add unto these things, God will add unto him the plagues that are written in this book. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Deut. xii. 32; Rev. xxii. 18, 19.

The gross inaccuracy of the statements which Matthew's application contains, as well as the circumstances attending it; the change of the name and the character of the prophecy, together with the persons, and the period to which it is applied; afford *evidence of an amount of design and criminality that few men but Constantine would dare commit!* My reader would do well to examine the prediction carefully for himself.

It was originally given by Isaiah to King Ahaz, and his people, when greatly alarmed owing to the kings of Syria and of Israel, having come up to war against Jerusalem; when we are informed Isaiah was sent to encourage Ahaz of the Lord, and to furnish him and his people with a sign, that these two kings would not succeed in capturing Jerusalem; for *the Lord would be with Israel*; in this matter the child was therefore to be called "Emanuel, which is interpreted the Lord with us." But this child was also for a sign that God was angry with them; and it had another name to remind them that if they did not repent, *a similar fate awaited them,* to that which was to befall Samaria and Damascus; this name our translators have not interpreted! which is done in the Septuagint, that name indicated their spoilation.

Isaiah writes: I went in unto the prophetess and she conceived and bare a son, and the Lord said to me call his name spoil quickly, plunder speedily, for before the child shall know how to call *his* father or *his* mother, *One* shall take away the power of Damascus and the spoils of Samaria, before the kings of Assyria."

That the Lord would also bring upon Jerusalem the king of the Assyrians and lay the land of Judah desolate. Isaiah vii. 13—20; viii. 3—8, 15—18, 22.

I now ask what evidence is there that the child above referred to, was intended as a prediction concerning Jesus? I know of none!

1. The Holy Spirit is not said to have been his father, but the prophet! Isai. viii. 3, 4.
2. Jesus could not properly be a sign to Ahaz, for he was not born till long after the death of that king.
3. Isaiah's son was not to be called "JESUS!"
4. Nor was he represented as being the Messiah!
5. And being the son of the prophet he could not possibly be God!
6. It is nowhere said that "*he should save his people from their sins,*" on the contrary, he was a sign that Israel would be carried captive into Babylon. vii. 17.
7. But the Messiah was to come after the Babylonish captivity.
8. Jesus was not called BY NAME "EMANUEL"
9. *Nor did Jesus save his people from their sins.* His words were, "*I am not sent but to the lost sheep of the house of Israel.*" He commanded his disciples GO NOT in the way of the Gentiles, and into the cities of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel!" Of them he said: "Behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill, and crucify, and persecute from city to city."

According to John—"*He came to his own and his own received him not!*" though he had done so many miracles before them, yet they believed not on him, that the saying of *Isaiah might be fulfilled* which he spake. Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed. Therefore, they could not believe, because that Isaiah said again He hath blinded their eyes, and hardened their heart that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them." John xii. 37—41.

The Jews as a people have persistantly rejected Jesus as their Messiah, from that day to this. They are still scattered abroad among all nations looking for his coming; not to judge the quick and the dead at the end of the world! but to "assemble the outcasts of Israel, and to gather the dispersed of Judah from the four corners of the earth." Isaiah xi. 10—16; Jer. xxxii. 14—21.

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* Nehe. vii., 63, 64.
** Duet. xxii., 23, 24.
† Deut. xxi., 17; Gal. iv., 5.

AN IMPORTANT LETTER JUST RECEIVED FROM THE LEARNED GERMAN PHILOSOPHER FRANZ HOFFMAN OF WURZBURG.

"One of our subscribers in Denison, Texas, to settle a discussion relative to the position taken by some of the more prominent savants, scientists and literati, wrote to Prof. Dr. Franz Hoffman for an exposition of his views on modern Spiritualism, and whether or not he considered the forces or powers emanating from so-called mediums an occult manifestation of some natural law, or phenomena called into existence by departed spirits that have at some time inhabited human bodies. He forwards us the following translation of the answer received.

Esteemed Gentlemen,

The force, manifesting itself in so-called mediums, if producing ideas, can be but a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inner self of the medium or from other spiritual beings. A fusion of both may take place, with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world and mostly to departed ones from earth life. It were in vain to seek the case of transmission of ideas in something devoid of ideas, in a mere (blind) natural force. Whoever seeks for such may find a something, but never the thing sought for. A similar experience befel Crookes, if I mistake not, not unlike the alchemists, who trying to transform copper into gold therefore made the beneficial discoveries. A large number of mediumistic writings at least, can only proceed from departed spirits and proves, consequently, the continuation of man beyond this life; although the continuation, the immortality, can and has been proven philosophically, for instance by Bender, Heinrich Ritter, Herman Ulrich, etc., as also, in different modes, however, by Von Leibnitz, Kant, Schelling, Meisner, Fichte, etc. Facts of so-called materialisations are in question which are entirely undeniable, and to some extent I deem even spirit photography certain. For a wider search in this sphere, should you feel inclined to investigate, I can recommend the periodical, 'Psychological studies,' by Aksakow (edited by Wizig, Leipzig) published by Oswald Mutze.

This periodical is in its fifth annual course. You will find, in almost every monthly number, one of my articles, as also in the spiritualistic-materialistic periodical, published previously by Meisner and Mutze (two annual additions) in which you will meet with the best and most important information about Bender's philosophical point of view, and also extracts from the fourth volume of his work, in which he anticipates Spiritualism and spirit manifestation. Of German philosophers, aside from myself (Max Perty is more naturalist) J. H. Fichte, the ingenious son of the great J. G. Fichte (at present in the 82nd year of his life) has in the third edition of his anthropology declared himself openly for Spiritualism.

Shortly after this Perty's appeared. On modern Spiritualism, I expressed myself particularly in the 'Psychological Studies' of the January, February and March numbers. The matter enters into a new stage in Germany, through the genial astro-physicist Faelliner of Leipzig, who recently in the first volume of his 'Discussions of Physical Science' (published at Leipzig by Starkman in 1878) communicates a successful experiment, accomplished through him with the American medium Slade. This fact is very remarkable and will create quite a sensation. The February number of psychological studies contains an introductory essay on the matter. A particular detailed explanation of the affair will appear in the March number.

Without spirit influence the apparition cannot possibly be explained. That a strict investigator, a highly gifted naturalist, should declare himself publicly for Spiritualism cannot but be of vast importance. I send you my review of Owen's work. You may have it printed, together with my answer, if you like; in that case I would beg of you to send a copy to Prof. B. Ellis Thompson, of the university at Philadelphia; another copy to myself would be very welcome. Several other Americans honor me with communications, for instance, Sargent, Blœde, Sylvan, (Tiedeman) etc., etc. Mr. P. Thompson sent me a discussion from the New Englander.

The eminent Russian privy councillor, Alex. Aksakow (not to confound with the pantheist of the same name) has published at Leipzig a library of Spiritualism in fourteen volumes, in the German language, among which can be found works by the Americans, Davis, Hare, Edmonds, Owen, and also by the Englishman, Wallace. For information at the beginning, two books of Wallace are most serviceable. Still more elementary is a book by Rochenburg, 'The Mystery of the Day,' (Leipzig, Spaner, 1853.) Worthy of notice, especially in consequence of undeniable facts, is the book of Philip Trimm, 'Intimations of some important points of modern American Spiritualism and harmonial philosophy.' New York, printed at New York Press, No. 7 Frankfort street, 1875.

The fact that I have published the works of Franz Bender, the great Philosopher (as Thompson calls him), in sixteen volumes with introduction, notes, biography and correspondence (1830-1860) may be known to you. Up to the present, five volumes of my philosophical works (1868-1878 Erlangen Deichert) have appeared. The remaining half shall follow, if sufficient interest of the public will permit. Respectfully and most humbly yours.

Dr. Franz Hoffman,
Prof. of Philosophy,
Wurzburg, Germany, Feb. 20, 1878.

—*Spiritual Scientist.*

A MUSICAL MEDIUM.

An old and valued correspondent at Mudgee, N. S. W., relates in a recent letter the following remarkable incident which happened in a family with whom he is intimately acquainted. After describing his friend, who was formerly a Scotch Presbyterian, he says:—

Sometime previous to my late interview, she told me that she was instructed by her spirit friends to go to an auction that was to take place in this town, and to purchase a piano, that would be knocked down to her for £6 10s.; she told the spirit that she could not afford the money; she was told she could and that she would never miss it from her small fund. Her daughter who sat at the table with her could not play, and did not understand music.

She bought the piano for the figure named, and when she got it home, Mrs G. called on her the same evening, she tried to play but could not do so, on account of its being so much out of repair, her statement to us, was, that it was only fit for firewood. I remember seeing the same old instrument at another sale about eight or ten years ago, and I would not then give it house room.

I am particular in mentioning the worthlessness of the piano—as a proof that no earthly musician could perform on it, much less the old lady's daughter who did not know one note of music from another. Yet, notwithstanding her ignorance of the whole affair, she remarked to her mother that the instrument would require to be put in tune, and she would require also the assistance of a Mr. Beaumont, professor of music, who died some two years ago, who was previously organist in the English Church in this town. On expressing herself in the manner stated, she heard a voice say, he will come to you and put the piano in tune. The day after she felt impressed to go to the instrument, her mother sitting in an adjoining room. On applying her fingers to the notes, she felt her arms become stiff, so much so, that she was quite conscious that she had no control of them, her spirit friend, Mr Beaumont, told her what to do to adjust the notes, and presently she dashed away as only a professional can do, and produced the most heavenly music that the mother ever heard; all this taking into account the instrument and the medium, is wonderful.

I must here state that up to that moment, this young lady was a thorough sceptic. She delivers a heaven inspired prayer while in the trance state; she is clairvoyant clairaudient, and is a writing medium.

(Should this manifestation continue we shall be glad to hear further in corroboration of it.)

ON THE ROAD.*

The great want of those whose attention is first drawn to the subject of Spiritualism is a handbook, which, presents at a glance not only a synopsis of its philosophy but the simplest methods of investigating its facts, Realising this want in connection with the lectures he delivered here some years since, Mr Tyerman wrote and published a "Guide to Spiritualism," which served a useful purpose, but the book which we have now before us emanating from an authoress with such wide experience of the subjects treated upon and exceptional ability as a writer is as far in advance of our first published local manual, as Spiritualism is in its public status beyond what it was at the time referred to.

The book before us consists of twenty-five sections, filling sixty-two pages of closely printed matter, comprising a definition of Spiritualism, its first manifestations and history, Modern Spiritualism, Mediums and medium states, also the method of culture, Clairvoyance. rules for formation of circles, means of obtaining proof, moral and religious effects on the investigator and a summary of the literature most commended for study.

In an introduction the author alludes to the extent of spiritualistic literature as an impediment to investigators who when confronted with some hundreds of volumes are at a loss where to begin, and may probably, commencing with some unsuitable book be deterred from further investigation. Spiritualism, she defines as "the Science of the Soul", all that we know of God is derived from the study of spirit. Hence Spiritualism may be briefly summed up, as the knowledge of God, the demonstration of immortality, and a perfect standard of life practice. Spiritualism is the essence of all religions, and the most abundant traces of it are to be found in all religious histories, and especially in the Hebrew Bible. The apparent denunciations against the practice of spiritual powers are annulled by numerous teachings of Christ and Paul, of which the texts are given, the assertion that these powers ceased with the Apostles is disproved, and the identity of the so-called miracles of gospel times with modern manifestations, though the modern ones are more adapted to the requirements of our advanced civilization. The specialties of Modern Spiritualism are summarized as follows:—

1 The mental and physical unfoldment of the ages from matter to spirit.

2. The result of preparatory steps induced in the realms of causation and ultimated on earth in the discoveries of Mesmer and his followers.

3. It—modern Spiritualism— transcends all other movements in the super-mundane character of its origin, its spontaniety without human aid, and the immense universality of its influence in all civilized lands, and amongst all classes of mind and condition.

4. It is special as a religion as well as a science; its doctrines including all that is vital in religion, and its phenomena pointing conclusively to scientific laws and orderly demonstrations of scientific revealments.

5. Whilst it comes through human organisms, its origin, growth, and universal unfoldment have obviously transcended the power of humanity to produce, arrest, or control; hence it gives the most potential evidences of super-mundane guidance, that the page of history records.

6. Modern Spiritualism can be studied as a science, and promoted by orderly methods of cultivation; hence it is removed for ever from the fanciful realms of "miracle" and the supernatural, and makes religion scientific, and science religious.

7 It enunciates no dogma, binds the soul to no creed, but refers all the binding and governing powers of the universe to nature and nature's laws.

8. By introducing mortals to the conditions of immortal life, it conclusively demonstrates the consequences of our earthly acts and deeds; hence it opens up the "doomsday book" for the inspection of every human soul, and brings our actions and their consequences face to face, with such rigorous precision, that we can no longer mistake the evil and the good, or question what will be the condition of every soul hereafter.

9. It takes away for ever the doctrine of a vicarious atonement, by throwing man on his own personal responsibility; proving that all spirits are living in the absolute result of the deeds done in the body, and establishing the kingdoms of heaven and hell in the good or evil which each soul commits on earth, and carries with him, as a consequence, to the life beyond.

A brief history of the rise and progress of modern Spiritualism is next given, followed by a lucid description of various kinds of mediumship, rules to be observed by spirit circles, and general instruction to investigators. The moral and religious effects, to which are appended the Spiritual commandments and laws of right (as adopted by the free religionists of India) form the next section which is followed by an "address to investigators," calculated to give them more rational views than they generally have, and avert much disappointment in their study of the important subject they are entering upon. Section twenty-five contains a summary of works "best fitted to aid the students advance into Spiritual light" but unfortunately three of the first volumes referred to, viz.: Caprons "Facts and fanaticisms," Cahagnets "Celestial Telegraph," and Mrs De Morgan's "from Matter to Spirit" are out of print, a fact which we presume the authoress was unaware of. The compendious list following will give an ample choice without them. A few appropriate closing words, defining the proper spirit of investigation, and urging the reader to submit every communication he receives to the standard of judgment and reason, rejecting whatever opposes his sense of right, conclude the volume which we pronounce to be the most comprehensive, condensed and appropriate work of the kind ever issued from the Spiritual press.

* "On the Road or the Spiritual Investigator, a complete compendium of the Science, Religion, Ethics, and various methods of Investigating Spiritualism," by Emma Hardinge Britten. Melbourne Geo. Robertson.

BUDDHISM & CHRISTIANITY FACE TO FACE. *

The introduction to this discussion is decidedly the best and most readable part of the book. It contains a brief outline of the Buddhist system of religion, the believers in which are stated to comprise nearly a third of the world's population. Dr. Peebles asserts that it will be conceded by every unprejudiced traveller, and by every candid and trustworthy foreign resident in Ceylon, Siam, and the East, that the tone of morality is higher— and the practice of charitable deeds far more prevalent in Buddhist than in Christian countries; he quotes a writer in the "Scientific American" who says:—"Although I have travelled twice round the world, spending days in Buddhist temples, months in the homes of Brahmins and Buddhists, and years in their countries, I never saw a Buddhist in a state of intoxication, murder is comparatively unknown; theft is uncommon; and profanity prevails only so far as Oriental people have mingled with the Christian nations of the West." Bishop Bigandet also testified to the general kind-heartedness, chastity and morality of Buddhists, and the ameliorating influences of the system upon woman. Their religion ignores caste, and they naturally accept the theory that we are all brothers; they carefully care for the sick and aged, reverence and love for parents is proverbial in the East. Their five great commandments forbid killing, stealing, adultery, falsehood and the use of intoxicating drinks; their habits are simple and animal food rarely used by them. The discussion appears to have been of a polemical character the object of each speaker apparently being the disparagement of his opponent's religion and literary attainments, rather than a dispassionate comparison of the two systems of religion. There is however, some interesting matter in them and the shortcomings of both are very prominently presented.

DIRECT SPIRIT WRITING.

We extract the following from a letter recently received from a correspondent at Yackandandah:—

"You may perhaps be interested in hearing, that I have several times had direct writing on a single slate, in my own family, consisting of myself, wife and daughter, the latter who is twelve years of age being the medium. We are also promised plenty of direct writing between the slates, when the medium gets a little stronger. This last being written automatically."

Yours truly,

H. CRAMBROOK.

* Buddhism and Christianity face to face; or an oral discussion between a Buddhist priest and an English clergyman, held at Pantura, Ceylon, with introduction and annotations, by J. M. Peebles.

LYCEUM ENTERTAINMENT.

An "Exhibition Session" of the Melbourne Progressive Lyceum, was held in the Temperance Hall, Russell-street on Friday, May 31st., and from the announcement that Mrs. Britten would deliver an address, attracted a larger audience than usual. The Lyceum attendance numbered 145, and the groups being duly arranged in the body of the hall, were called to order shortly before 8 o'clock by the conductor, and the song "Life's Beautiful Sea," was sung by the whole Lyceum, this was followed by a selection of golden and silver chain recitations and choral responses, including the Lyceum, Religion of Health, Ladder of Light &c. As the first mentioned defines the nature and objects of the Lyceum, and as the latter are characteristic ones, we print them for the edification of our country readers who have not had the opportunity to visit the institution.

THE LYCEUM.

What is the Lyceum?
The school of a liberal and harmonious education.
What is its object?
The unfoldment of all the faculties in their due order and degree.
How is this attained?
By first removing all obstacles to self-development, and then providing the expanding intelligence with the fitting food, which it can assimilate according to its needs.
What are the two great divisions of its study?
The Physical and the Mental Nature.
How does it accomplish Physical education?
By a series of calisthenics, arranged so as to exercise every portion of the body.
In what way is mental advancement obtained?
By such instruction as calls forth the rational powers of the pupils, through judicious information and careful discussion.
How are the artistic sensibilities appealed to?
By the Badges, Standards, and Banners, with graceful marching and exercises.
Of what use are the Recitations and Responses?
They embody in poetry and prose choice selections of great truths, thus impressed upon the memory, awakening the understanding and gladdening the heart.
What is the chief principle of our system?
Harmony.
What is its particular manifestation?
Music and singing, in which our unity of feeling and purpose is at once symbolised and expressed.
What is the invariable accompaniment of all our exertions?
Pleasure. That which is right is always delightful to the healthy spirit.
Which office is the most important?
The Leaders, since upon them devolves the responsibility of directing and encouraging the young and plastic minds, susceptible to every breath of influence.
Recall the duties of the children?
Punctuality, order, attention, diligence, and earnestness; subordination and obedience, kindness and self-restraint.
What distinguishes the Lyceum method from other modes of tuition?
Its recognition of the intellectual rights, freedom, and conditions of the young; its comprehensiveness, variety, and tolerance; the scope it gives to individuality, and its perfect accordance with the laws of nature.
What is its most characteristic quality?
That it teaches a Religion of Reason, a creed without dogmas, in a ritual whose only laws are Beauty and Truth, and whose sole end is Goodness.
What is its glorious aim?
The spiritual, moral, and intellectual elevation of its members, and through them of the world at large.
Let us remember this, and each recognising the lofty standard of our commonwealth, fulfil his or her part in faithful devotion. So shall we come to realise its superb ideal.

A. D.

THE RELIGION OF HEALTH.

What is our baptism?
Frequent ablutions in pure water.
What is our eucharist?
Nutritious food and cold water.
What is our inspiration?
Plenty of sunlight and fresh air.
What is our prayer?
Abundant exercise.
What is our pledge of holiness?
Personal cleanliness.
What is our "love-feast?"
A clear conscience and sound sleep.
What is our bond of fellowship?
Sweet affection and harmonious social relations.

J. O. Barrett.

A LADDER OF LIGHT.

What is the first step towards progress!
A desire to know and follow truth.
What is the second step?
A willingness to receive it, without dictating how it shall come.
What is the third step?
Courage to cherish and defend it, making it a part of our lives.
What law of progress ought we always to remember?
Fraternal love. We should do as we would be done by.
What is the first lesson in fraternal love?
Faith in our fellow-beings; faith that there is in every human soul a desire to be good.
What does this faith teach us?
Charity, which covereth a multitude of sins; that sins flow from weakness and imperfection, and we pity where we cannot blame.
Does charity necessitate toleration?
"The greatest good of the greatest number," should be the motto of nations and individuals.
What is the grand ultimate of truth?
The truth shall make you free.

Emma Tuttle.

At the conclusion of the musical reading, the Lyceum dressed in lines, filling the whole body of the hall, and led by the conductor performed a series of calisthenics to the music of the piano; these were executed with energy and precision and were applauded by the audience. An ornamental march by the Lyceum brought the more active portion of the proceedings to a close, and seats being arranged a number of recitations and songs were creditably given by members of the groups. Mrs. Britten's address followed, it consisted of a sketch of the career, and incidents in the life of Andrew Jackson Davis, up to the period of his vision of the Lyceums in the spirit land, and the command that came to him to establish corresponding institutions in this world, she eulogised the Lyceum system and impressed upon the children the fact that with her spiritual eyes she could see present with them that night children and teachers from the spirit-world inspiring them and sympathising with their thought and actions, she urged them to respect and love their leaders, realising that they were actuated by the same disinterested motives, and sustained the same relationship to them as the good spirits alluded to.

The last event of the evening was an operetta entitled "The Secret of Happiness," characters by members of the Lyceum, this which was creditably performed by the several characters, and well received by the audience brought the entertainment to a close about half-past 10.

A childrens' entertainment, followed by Quadrille Party, was held at the Masonic Hall, in aid of funds for the *Lyceum Miniature.* It passed off very enjoyable and will give substantial aid to that excellent little paper.

COMPLETE VINDICATION OF DR. SLADE.

Prof. Friedrich Zöllner, an eminent German physicist, in the course of a recent article in the *Psychische Studien,* thus expresses himself in regard to Dr. Slade and his persecutors in Great Britain. The reference he makes to the "slate-seizer" Lankester is richly deserved:

"I made other surprising successful experiments, which I had worked out from my stand point of space-theory, and which Slade himself did not believe to be possible. The appreciative and sympathetic reader will understand what pleasure this gave me, and how gratefully I presented Dr. Slade, 'in remembrance of hours in Leipzig,' with the first volume of my *Principles* of an *Electro-dynamic Theory of Matter,* in which I had some years previously discussed the possibility of theories of extended space in relation to our physical world. *As Dr. Slade made on myself and my friends the impression of being a gentleman, his conviction for deception in London awakened our liveliest moral sympathy. For after witnessing those physical facts which took place in his presence with such great variety, there could be no reasonable ground for supposing that Slade had in any single case resorted to conscious deception. Mr Slade was, therefore, in our eyes,* INNOCENTLY CONDEMNED, A SACRIFICE TO THE UNINFORMED JUDGMENT OF HIS ACCUSER AND HIS JUDGE."

SHAKER CHRISTIANITY.

CHRISTIAN CULTURE.

WM. H. BUSSELL.

THE CONSUMMATION: The ultimate of all christian culture must be perfection of character socially, intellectually and morally, as well as perfect happiness. Longfellow, it is true, in his Psalm of Life, declares—

"Not enjoyment, and not sorrow
Is our destined end or way."

He doubtless has reference only to the present life, during which we are

"To act that each to-morrow
Finds us farther than to-day."

Pope expresses the universal desire—

"O, happiness! our being's end and aim." Happiness is the attendant of sound physical health; of the acquisition of every kind of useful knowledge, when the mind has become sufficiently developed to appreciate it rightly; of virtuous associations and the performance of all beneficent acts; of every effort made to become wiser and better ourselves and to make others so. But all along through the present life the ingredients in its cup are of a mixed nature—bitter and sweet. Yet the aspirations for perfect happiness never cease, and the assurance of finally reaching the goal of perfection becomes stronger and stronger with every onward step.

These aspirations continuing even to the latest period of the earthly life are evidences of a life beyond the present in which they shall have their complete realization. Those who have made the greatest advancements in culture of every kind while upon the earth feel the most strongly the need of further opportunities for growth. Not that they are dissatisfied with what they have acquired, but that, compared with the immense treasures yet lying before their view, what they have gained seems but the mere alphabet of truth. These treasures they are eager to make their own, but their present opportunities and facilities are altogether inadequate to that end. Divine love may have commenced its growth within them, developing the social powers, but how few the means and brief the time upon earth for their gratification! Eternity is needed for that purpose, for eternity alone can satisfy the wants that exist in the intellectually and socially developed being.

This is the end of all christian culture, the grand truth of the christian doctrine. The self-denial it requires is for the purpose of fitting its subjects for the perpetual enjoyment of a life that cannot be gained without it. The humility it teaches is of a character that makes each disciple the equal associate of every other, without which true friendship cannot be perpetuated, and with which it may be made eternal. Christian self denial and humility are compatible with the highest social life. They are a preparatory step to it, and when that is fully gained, the resurrection to eternal life or the life of Divine Love is completed.

The drift of all these remarks upon christian culture is to the effect that the heaven of the christian, though externally, containing the most beautiful things of which the thoroughly developed mind can conceive, yet is by no means limited to these. Its essential nature is the perfection of all the powers of the soul, so that they shall be in complete harmony with each other, and so that each individual person who possesses it shall be in perfect accord with every other.

This agrees with the words of Jesus—"the kingdom of heaven is within you;" and with those of Paul—"the kingdom of God is righteousness, peace and joy in the Holy Spirit." The tendency of these remarks is also, that this heaven in its perfection is gained only after passing through a course of discipline and development in which there is constant growth from the lowest conditions of life to the very highest.

It is "to those who by patient continuance in well doing seek for glory, honor, and immortality that God will render eternal life." Every disciple of Jesus not only "learns of him," but is also a subject of the same discipline to which he submitted. He has from the first the kingdom of heaven within him in its various stages of manifestation and development, and no one can come into possession of the perfect heaven without passing through the several stages.

The idea, then, of passing from earth whether an infant or a person of mature years, and entering immediately into a perfect heaven without having passed through the preliminary discipline necessary to make the perfect christian is one of the greatest absurdities ever promulgated.

If a regular course of discipline is necessary for one, it is necessary for all; and if any have not had an opportunity for this upon the earth, the simplest dictates of reason teach that they must and will have that opportunity after departure from the earth.

—*The Shaker Manifesto.*

MR. JESSE SHEPARD THE MUSICAL MEDIUM.

FROM letters received by a well-known Spiritualist in this city, we are given to understand that it is the intention of the above remarkable medium to pay us a visit shortly. He was at Oregon when last heard from, and the following extracts from the *Daily Oregonian*, will give some idea of his mediumistic powers :—

REMARKABLE AND MYSTERIOUS MANIFESTATIONS.

Last evening while Mr. Jesse Shepard was on a visit at a private residence in the city, there occurred some startling demonstrations of psychological and physical power, which cannot be explained except on the theory of an invisible psychic force acting through the material agency of magnetism on matter and spirit, whether conscious or unconscious; innate, emotional or electrical. The party was composed of several ladies and gentlemen well known in Portland. Mr. Shepard had called to make a short visit, and was on the point of leaving, when a young gentleman was seized by a sudden impulse to take a seat at the piano, he never having taken a music lesson in his life, and forthwith executing brilliant operatic overtures, fantasias, and airs with variations, which fairly astonished the mystified listeners. When the piano playing began, Mr. Shepard took a seat on a sofa, which immediately began to move up and down with a vim and power that made the whole house jar and shake, terrifying the persons who sat near. A lady then asked permission to take a seat on the sofa, when it rose fully a foot from the floor. A gentleman present then held Mr. Shepard's hands, and the same power was manifest, only more marked. After this the young gentleman at the piano began to sing in the most extraordinary and brilliant voices of basso and soprano, touching the lowest notes in the former and reaching the highest notes in the latter. About this time the excitement created on the parties present and the young man's parents can more easily be imagined than described; the furniture moved more sprightly and the singing became more rapid and wonderful, when Mr. Shepard said he would play the piece and sing his grandest solo. Voices were heard singing in all parts of the room, forming a choir of most marvellous and thrilling effect. Four voices sang a quartette with an accompaniment on the piano which would defy any one pianist to execute. The sounds seemed to come from the centre of the room, and the different pieces of furniture moved towards the piano. The singing could be heard far into the street, and many passers by thought they were listening to a full company of musicians rehearsing a grand oratorio for a public performance. The whole performance took place in a room lighted sufficiency to enable each person present to see each other and the objects as they moved, no preparation whatever being made for a seance and no phenomena expected.

LETTERS OF DISTINGUISHED PEOPLE TO JESSE SHEPARD

The following are among the hundreds of letters in Mr. Shepard's possession from distinguished leaders in the world of science, religion, literature, and fashion :—

ST. PETERSBURG, August 10, 1872.

By a telegram received from the emperor's counsellor, the Baron Von Levin, I am commanded to escort you to the Palace of Paul at Gatchin, to-morrow. You will remain two nights at the palace and give one or two

seances to the different members of the Imperial court.
Yours obediently,
COUNT TANISKI.

BADEN BADEN, July, 1871.

My dear Mr. Shepard—I have this day spoken with the Archbishop, who desires you to sing in the cathedral at high mass next Sunday. I have also seen the Duchess of Hamilton and the Queen of Prussia, who would like to witness your wonderful seances, etc., etc
LA BARONNE DE LOE.

To the greatest living authority on the science of magnetism, the Baron du Potet, Paris:

My dear Professor—I take great pleasure in sending this letter by the eminent medium and prodigy, Mr. J. Shepard, whom you will find is possessed of more mystery than you have yet fathomed in your celebrated works. Your obedient servant and pupil.
LE MARQUIS DU PLANTY.

From the *London Court Journal*, 1870: The sensation of last week was the performance of a young gentleman from Paris, who caused the greatest excitement at a west end reception by his wonderful and mysterious music.

BELGRAVE SQUARE, LONDON, June, 1870.

The Dowager Viscountess Combermere presents her compliments to Mr. Jesse Shepard, and as she hears he will kindly accept invitations to select parties, hopes he will favor her by his presence on Sunday evening, April 17th. Lady Combermere has invited the Ambassadors of Prussia, Austria, Spain and Brazil.

48 ONSLOW SQUARE, LONDON, 1870.

The Countess of Dunsany presents her compliments to Mr. Shepard, and would say that she and her friends, including the Dean of Armagh, were so pleased with Mr. Shepard's powers on Friday evening last, that it will gratify her much if he will give her a series of seances during the coming week.

BRIGHTON, ENG., NOV. 11, 1872.

Dear Mr. Shepard—It will give me great pleasure to meeet you on arrival in Brighton and do all in my power to promote your professional success.
SIR CORDY BURROWS,
Mayor of Brighton.

21 COLVILLE ROAD, LONDON, Feb. 12, 1874.

My Dear Mr. Shepard—Mr. Clowers, Mr. Marston and Mr. Crowdy—all gentlemen of much influence in literary circles of London—are very anxious to meet you and see some of those marvelous manifestations which come to you, etc., etc. Believe me, yours truly,
FLORENCE MARYAT CHURCH,
Editor of London Society, etc., etc.

Mr. THOMAS WALKER.

Mr. Walker is meeting with good success in Sydney, and is busily engaged with Mr. Gale and others in inaugurating a Spiritualist's Lyceum there. The following brief report of one of his lectures is from the *Sydney Morning Herald* of June 21st:—

TRANCE LECTURE.—On Wednesday evening a lecture was delivered at the Temperance Hall, in the trance state, by Mr. Thomas Walker, on "The effects of diet on the physical and mental constitution of man." The lecturer went elaborately into a description of the chemical constituents of man's physical system, and explained the waste that is continually going on therein, which necessitates the constant employment of some means to repair that waste. He went on to show that in the vegetable kingdom this supply was to be obtained in a purer form than in any other. He therefore denounced the use of animal food, not only as causing disease in the physical system, but, also as having through the physical system a deleterious effect on the spiritual organization. There was a large and very appreciative audience, and the proceedings were presided over by the Hon. J. B. Wilson.

EXTRACTS FROM MY COMMON PLACE BOOK.

Mr. Traill, minister at Bothwick, used when he had public work on hand to hear three knocks at his chamber door, and if through weariness or heaviness he did sit there, there were ordinarily three knocks at his bed head; which he never durst sit, but got up to his work. This was ordinarily about three in the morning. This at first in his youth frightened him, but at length it turned easy to him and he believed the knocks and awakenings proceed from a good art. That they never failed on Sabbaths and communions when he was obliged to rise early. When old and infirm towards the end of his days, they entirely ceased and left him. *Woodrow's anecdotes by Buckle.*

The Rev. Mr. Lyon in his history of St. Andrew, mentions that some of the Scotch clergy met together for the purpose of drawing up regulations; they made this rule: "No husband shall kiss his wife, and no mother shall kiss her child on the Sabbath day." *Buckle.*

In Professor Sinclair's work, "Satan's Invisible World Discovered," we find in 1684 an evident instance that the Devil can transport the bodies of men and women through the air. *Buckle.*

An eternal life which beginning here shall lead each and every one of us to infinite perfection, and therefore to happiness. *Florence Nightingale.*

The soul has its human form the same as the body only it is more delicate, clear and ethereal. *Tertullian.*

Whatever is not matter and yet has real existence is properly termed spirit. *Augustine.*

Rationalists and Sceptics who cannot believe popular religion, are driven to trust in God wholly and blindly. *Rools.*

Gregory XVI., expresses himself thus: "This absurd and erroneous opinion or rather that form of madness, which declares that liberty of conscience should be asserted or maintained for every one."

Truth is strong, next to the Almighty. *Milton.*

The existing world lay potentially in the cosmic vapour. *Davis and Huxley.*

In all religions, even in the rudest, there is a fundamental verity, the existence of a primary first cause.

The material and spiritual God exists solely in the different matter and spirit of the universe, all will be regathered. *E. A. Poe.*

Truth is the same in all ages, and to all races of men. Facts once established are facts for all time, and human beings, everywhere must recognise and admit them when the evidence is put before them. *Froude.*

The Universe is a sphere where the centre is everywhere, and the circumference nowhere. *Pascal.*

All happiness depends upon the knowledge of the laws of nature and the correct adaptation of human life to them.

There were originally forty-two articles, one affirmed the immortality of the soul, the other eternal punishment.

Confucius who was born 551 years before Christ, said "what I do not wish men to do to me, I also wish not to do to men."

I affirm that if there is one doctrine more than another that has made infidels, it is the doctrine of everlasting punishment. *Rev. Haweis.*

With all deliberation and emphasis we repeat our protest against that crying out of "blood, blood," by which the teachings of our Lord and his apostles have been travestied, and the sensibility of devoutly thoughtful persons, outraged and the hands of infidels strengthend. *Christian World, Nov. 1875.*

Spinoza declared the love of God to be the highest good, the noblest aim. He denied that true morality has its basis in fear of punishment. To substitute the fear of God is to shew that we love something better than God.

True religion is neither an action nor an incentive to action, but a thought. It is light, and the one true light which bears in it all life. *G.G.F.*

Something which I choose to call God exists, but he is unthinkable. The reconciliation between Science and Religion is to be found in this fact, which is common to both, the confession upon purely intellectual

grounds of a force, or power incomprehensible and omnipresent. We call it omnipresent because we cannot mentally assign to it any limits. We call it incomprehensible because it cannot be comprehended by any form of thought, the existence of such a power is a fact, which science confesses, and it is also a fact which religion confesses. There then is an impregnable ground upon which we can build the religious consciousness. It is not only a matter of sentiment, but science also confesses it. That is to say, the existence of this omnipresent and incomprehensible power is a matter of knowledge, and you may be sure that science will never destroy that fundamental ground, whithout which it cannot move one step. *Rev. H. R. Hawies's Thoughts for the Times.*

To preach that the Bible is infallible is most dangerous to morals, and derogatory to the character of the Supreme Being. *H. R. H.*

The testimony of Pastor Oberlin to Spiritualism, He no longer doubted the nearness of the spirit-world he believed that man by nature of his better part is already an inhabitant of the spirit-world. He plainly saw the relation existing between the two worlds; that when it pleased the Lord man might easily be placed by opening his spiritual senses in open communion with the world of spirits. He himself had ocular and demonstrative experience respecting it, and he had come into that state of open communion with the world of spirits which he formerly considered a rank superstition, which existed among his people. The fall of the Ronberg, a great mountain, occurred in 1806 and buried several villages. Numbers of his people became clairvoyant after the catastrophe, and the unfortunate people who had been destroyed by the fall, were seen in the world of spirits. They appeared, said Oberlin, in places very similar to those they had left in the natural world, and associated together as they had been accustomed to do, but by degrees they separated, and were associated according to moral worth.

THE FAREWELL LECTURES OF DR. PEEBLES AT LIVERPOOL.

An excellent gathering of the old faces, with a sprinkling of new ones, was present in Liverpool to hear the farewell utterances of Dr. Peebles before his departure for America. Two lectures were delivered by him last Sunday at the Concert Hall in Lord Nelson-street. Mr. Green, of Harrogate, Mr. John Lamont, of Liverpool, and Mr. Burns supported Dr. Peebles on the platform; Mr. Ainsworth, late of Bury, occupied the chair during the afternoon services. Mr. Ainsworth introduced the lecturer in a short address, in which he referred to Dr. Peebles "as a renowned traveller for truth's sake," who would tell them what he had seen of "Spiritualism in China, India, and Palestine."

Dr. Peebles was greeted with a round of hearty applause at the offset of his lecture. He remarked that he had great difficulty in condensing his observations, or in selecting from the scenes of life and character he had witnessed in his journeys twice round the world. The audience before him reminded him of audiences he had seen in the East—in Constantinople, Cairo, and Madras—inasmuch as there were so few ladies present. The English were justly proud of their Poet-Laureate; the Americans were equally fond of their Longfellow, who had said, "Life is real and life his earnest"—no rest this side of the grave, but a life of labour, earnestness, unfoldment, and development. The Anglo-Saxon was a traveller in every sense of the word; the world had been mapped out by him; its dark recesses brought to light by him; he travelled for truth's sake, to unravel and to investigate. His (Dr. Peebles') own object in travelling was to study human nature, to add to human knowledge, and to take from Western nations their conceit; he had found men in his journeyings who were far superior to the Anglo-Saxons in many things, as the Anglo-Saxons were to them in others. They called the inhabitants of those countries where he had sojourned "heathens;" they returned the compliment by calling us barbarians. He loved the heathen, and in some things considered it an honour to sit at their feet and learn from them. The lecturer then conducted his audience into the city of Melbourne, and in graphic language described its inhabitants, and the scenery and characteristics of the surrounding country. He told of its remarkable freedom from epidemics, and narrated his experiences when there, his lectures, persecution, misrepresentations, and ultimate success; the great audiences he finally had in the Prince of Wales' Theatre, and in the Melbourne Spiritual Lyceum, to listen to his lectures on Spiritualism. He regretted that there was no Spiritual Lyceum in Liverpool; the Spiritualists at the antipodes were undoubtedly in advance of England in that respect. Referring to New Zealand, Dr. Peebles mentioned a fact which he considered an honour to England while it was a disgrace to America, viz., The New Zealand House of Representatives had in it four of the natives (Maories) to represent and speak for their people, whilst no Indian yet had been allowed to appear and plead the cause of his unhappy tribe in the Senate of the United States Congress. Speaking of the "Heathen Chinee," but not "Ah Sin," he stated that the Chinese, upon rising in the morning, rinsed their mouths, cleaned their teeth, and scraped their tongues—"a habit that would do us no harm in following." Phrenology and physiognomy seemed to be understood by the Chinese. He saw a volume on these subjects published by one Le-con-tse 3000 years before Christ, and thus far in advance of Gall and Combe. When he arrived in Canton, and noticed the queer people walking about with umbrellas and fans in their hands, he felt that he was in a strange place. He never saw a Chinaman in a hurry, and there were no lunatics in China. In the United States everybody was in a hurry, and there were plenty of lunatics. What was the inference? The United States Consul, who has resided in Canton for four years, declared that although there were over a million inhabitants in Canton he never saw a drunken Chinaman! So much for the heathen. If they wanted to see drunkenness, debauchery, and wretchedness, they would find them to perfection in all Christian countries, England and America especially. The principal sects in China were the Buddhists, the freethinkers founded by Laotse, and the Confucians. He had many conversations with Buddhist priests concerning God, heaven, hell, and the Nirvana. The learned abbot, or head priest, would not shake hands with him because he was an American, and Americans were swine eaters; therefore unclean. Buddhists do not drink spirits, eat swine's flesh, or engage in aggressive wars; Anglo-Saxons had much to learn from the heathen. Ceylon, India, Egypt, and Turkey all came under the survey of Dr. Peebles. He told of spiritual phenomena, white and black magic, *séances* in Canton, and devil exorcising in Ceylon, confirming the fact that spiritual phenomena, like silver threads, are found among all the peoples of the East. The lecture lasted an hour and a quarter, and Dr. Peebles sat down amidst a shower of applause.

Mr Burns then addressed the meeting.

Mr Green, of Harrogate, paid a graceful tribute to Dr. Peebles as a traveller, a gentleman, and a scholar, from an acquaintance with him of over twenty years' standing.

The afternoon proceedings then closed.

Dr. Peebles delivered a second lecture in the evening, on "The Good and Use of Spiritual Manifestations," at the close of which a host of well wishers pressed round him to have a parting shake of the hand, earnest wishes being expressed that he would pay another visit to England; on the following day he sailed by the Nova Scotia for Newfoundland, where he is to lecture prior to *his return* to his home at Hammonton.

MRS. BRITTEN'S LECTURES.

The most notable lecture during the past month was the one given on the 9th ult., entitled "Spiritualism is it a Savage Superstition?" being a reply to a leading article which appeared in the "Daily Telegraph" of June 18th., wherein Spiritualism was described as a retrogression towards barbarism and savagery, and belonging "essentially to savage modes of thought." The day after its publication, Mrs. Britten alluded to the article and promised the following Sunday to analyze and reply to it. Some time before the commencement of the lecture every available seat in the Opera House was taken up, and although large numbers were content with standing room, many were unable to gain admission. The lecturer gave a lucid and logical definition of the functions of the press, and then proceeded to review the various allegations contained in the leader, which formed the basis of her lecture, turning the tables upon the orthodox party as follows:—

The great journalist next goes on to say:—"All the manifestations are so many survivals of savage practices and savage beliefs, and the so-called new religion is nothing more or less than a relapse into barbarism."

Now, as an item of news, this paragraph may read very well; for, I will venture to say, out of the millions of believers in the facts of spirit communion who crowd the cities of modern civilization, there is not one to whom the announcement that their simple modes of communicating with their spirit friends are "survivals of savage practices" will not be a statement as novel as it is untrue. What have the Spiritualists done to merit such an assertion? In what modes of their communion does the "savagery" come in? The only practices through which they have ever yet been able to realize the blessings of communion with their spirit friends, have been by sitting quietly down to wait for whatever signs or tokens the communicating spirits could give; but, whether they sit alone or in numbers, in silence or cheerful conversation, they practise no acts, resort to no artifices; in a word, just do nothing but discipline their spirits to harmony, and their manners to gentleness, in order to receive those messages of love and purity which our great censor stigmatizes as "savage practices," and "savage beliefs"

Had we drawn our examples from "God's holy word," and our methods of invoking spirits from those "men of God" who are held up to our children as patterns of piety and godliness, we might indeed have deserved the critical rebuke of the *people's teachers*. For example: Supposing one of our spirit mediums were to be possessed by the spirit of Abraham, and deemed himself called upon to offer up his only son as a burnt-offering, or propitiatory sacrifice, to a burning-flesh loving God! Supposing we were to obey the commandment of Moses' God, and stone our children to death when they were disobedient, or inflict the same civilized mode of punishment to those who should be found picking up sticks on the Sabbath day! Should the spirit of Elisha possess us, we might be found psychologizing bears to come out of the woods and destroy all the poor little street children who called us ugly names. As for the spirits of Joshua, Samuel, and Samson, with such inspirations working in our midst, neither men, women, children, cattle, nor horses would stand a chance against us.

Even if we should happen to be influenced by the unwarlike prophets, we fear we should scarcely escape the critical lash of the "Daily Telegraph's" great oracle. Fancy any one amongst our mediums running, like Isaiah, naked and barefoot, for three years, as a sign to some modern Israel! Picture to ourselves a new Jeremiah, binding himself about with a girdle, and then taking and hiding it in a hole in the rock until it was marred, and then displaying it to the people as a sign of what they were to come to, if they were not obedient to the laws of their God! How, if the spirit of Ezekiel should possess a man, induce him to lay on his left side for three hundred and ninety days, eat strange and very disgusting food, and draw pictures of the nation's destruction on a tile; and, when that was done, turn over on his right side, lay on that for forty days, and, then attribute all his eccentric doings to the Lord! Supposing any of our modern mediums were to dance in the costume and fashion of that Biblical man of God—King David—with scanty garments, and harp in hand, before the cabinets of our spirit mediums, what would the mighty Melbourne oracle say to such terpsichorean performances? What, indeed, would he say to any modern imitators of the sacred examples which modern Christians celebrate as articles of their religious faith, less than the terms "savage practices" and "barbarous beliefs?" Consistency is indeed a jewel! and so long as our model censor can hear these, and scores of similar histories, read out every Sunday as items of the Christian faith, and fail to stigmatize them as "survivals of savage practices" and "savage beliefs," I can scarcely understand why he is so hard upon parties of ladies and gentlemen who sit in pleasant parlours and decent attire, listening to messages of love and good advice from their own beloved friends and kindred from the other side of the river.

This is rather severe but perfectly legitimate; it is a common failing with those who point out the spiritualists "motes" to forget the "beam" in their own eyes, and it is as well that they should be occasionally reminded of its existence. The remainder of the lecture is equally telling and fatal to the truthfulness of the "Telegraph" writer, the only point in which she joins issue with him, being in reference to the attachment of great names to many indifferent communications received from the spirit world.

DURING the month, Dr. and Mrs. Britten paid a visit to Sale, in response to a cordial invitation from Mr. Landy, of Briagolong. In connection with their visit Mr. Landy had arranged for Mrs. Britten to deliver a lecture at Sale on Wednesday the 5th ult., which produced such an impression as to induce a requisition for her to give another lecture there before leaving, the Mayor who occupied the chair characterizing it as the finest lecture ever given in the hall; in response Mrs. Britten lectured on Friday the 7th, the "Gippsland Times" devoting over two columns to a report of it. She also lectured at Maffra on Thursday, returning to Melbourne in time for Sunday's engagement. The fine orations given at the Athenæum on Thursday, evening are producing a marked impression on the intelligent and thoughtful audience who attend there.

MR TYERMAN AT AUCKLAND.

Mr Tyerman's visit to Auckland appears to be a success, the lectures are well attended, and the press reports favorable. The "Thames Advertiser" is quite eulogistic in its remarks and makes comparisons with other lecturers who have preceded Mr Tyerman, giving the preference to him. By this time he will be on the way to San Francisco, from whence we expect to hear from him.

NEW REVELATIONS IN CONNECTION WITH THE PHENOMENA OF SPIRITUALISM.

We have received via Brindisi, a copy of the London "Spiritualist" of May 3rd., containing diagrams and particulars of remarkable experiments in connection with physical and form manifestations conducted by a committee of the British National Association of Spiritualists, in a room specially set aside for the purpose in their premises, 38 Great Russell-street, London. The calibre of the committee may be judged by the following list:—

Mr Desmond Fitz-Gerald, Member of the Society of Telegraph Engineers, Chairman; Mr. C. F. Varley, F.R.C., C.E.; Mr D. H. Wilson, M.A., L.L.M. at-Law; the Rev. W. Stainton-Moses, M.A. (Oxon.); the Rev. W. W. Newbould, M.A. (Cantab); Mr Charles Blackburn, of Didsbury; Mr. George C. Joad; Captain John James; Mr. F. W. Percival, M.A. (Oxon); Mr. Dawson Rogers; Mr. J. W. Gray, C.E.; Mr. E. T. Bennett; Mr. F. Barrett; Mr. T. H. Edmands; Mr. H. Withall; Mr. George King; Mr. G. F. Green; Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminister Hospital; and Mr. W. Harrison. The medium through whom the valuable results hereinafter recorded have been obtained is Mr. C. E. Williams.

The research committee have not yet concluded their report as a body, but passed a resolution authorising Mr. W. H. Harrison to publish the particulars on his own responsibility, which he has done. It has been a theory of Mr. Harrison and others for some time past that substance is taken from the body of media to compose the materialized spirit forms, and it was principally with the view of testing this that these special experiments were made the result of which has proved its correctness.

The cuts represent a small cabinet erected upon the

platform of an ordinary railway scale, attached to the beam is a wire connecting it with a self-registering apparatus, acting on a cylinder rotated by clockwork, which indicates the weight at any moment and shows its variations during the whole time. Immediately the medium enters the cabinet, his normal weight is registered and this forms the starting point of the investigation. The committee are so arranged about the room as to have everything under control and observation. It appears from a series of experiments, that whenever any physical manifestation such as the carrying of a large music-box about the room by the spirit, or the materialization of a form appeared, the medium's weight diminished from ten, to as much as ninety lbs., but the rule was from thirty-five to forty lbs. for each spirit materialized. The account of experiments occupies five pages of the *Spiritualist* and concludes with an interesting article on the philosophy of the results, from the pen of Mr Harrison. We are advised of a parcel of this special number shipped by a steamer which will probably arrive in the course of a week or ten days.

DR. SLADE COMING.

We have advices from Dr. Slade, dated St. Petersburg, March 31st., informing us that he had finally decided to leave for Melbourne by s.s. Kent, appointed to sail June 27th; we may therefore, look for his arrival about the middle of August. Those wishing to make arrangements for seances with him can do so by applying to Mr. Terry, at the office of this paper.

EMANATIONS.

AN ATMOSPHERE AROUND EVERYTHING.

Every principle wears appropriate garments. The life within the blood, like the sensation within the nerves, puts on an armor of many-colored atmospheres, compounded of particles derived from the constitution within, as grass grows out of the soil, or hair upon the head. These particles, which form an atmosphere about a person, are pleasing or repulsive, and can be detected by animals like horses and dogs, and more especially and certainly by impressible sensitives called mediums. It is this *aura*, going before a person or trailing along the path the feet have pressed, which makes it possible for the bloodhound to track the slave, the fond dog to find his master, or for you to realize when a particular acquaintance is near your house, or for two silent persons to think the same thought at the same moment. There is a great reality in this atomic emanation about a person, which, in progress of science, will lead to great discoveries and social revolutions. It may do far more than the ten commandments to regulate the marriage relation and the production of children. Real individuality and spiritual status can be accurately ascertained by the aural atmosphere which, in spite of either wish or will, surrounds a person, preceeding and following him everywhere he goes and under all circumstances, indicating and analyzing him as completely as words can impart an idea to the mind.

A. J. Davis.

The "Form Manifestations" occurring in the presence of Mrs. J. R. Pickering at Rochester, (the birthplace of modern spiritualism) are exciting considerable attention, from the fact of her having submitted to the closest scrutiny under very strict test conditions. The editor of the "Spiritual Scientist" who is notably prominent in the exposure of sham mediumship, has had two lengthy sittings with her, one of which is recorded in the "Scientist" for April, at which some twenty-four forms of men, women, and children (many of whom were recognised by the sitters) appeared. A portion of the Medium's body being visible at the time, and she being also tied with tape to a bracket.

F. Hewison's letter received too late for insertion in present issue.

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